UHURU

BLACK COMMUNITY NEWS SERVICE

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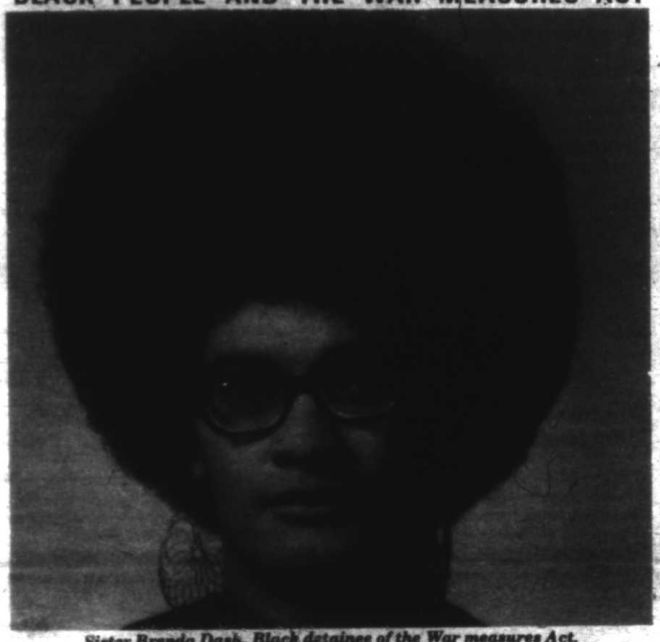
BLACK PEOPLE AND THE WAR MEASURES ACT



Sister Brenda Dash, Black detainee of the War measures Act.

Staff Reporter

As Trudeau, Bourassa, Drapeau, Laporte and Cross battled the different cells of the FLQ, Black Quebecers felt relatively secure that this was one crisis in which we were not involved. We could for a change objectively observe the action. Although the implementation of the War Measures Act is an infringment on the civil liberties of all citizens, we had the audacity to believe that the mass arrests and raids would be exclusive of Blacks. The Army, R.C.M.P. and Quebec Provincial Police have different ideas. Since having no affiliation whatsoever with the FLQ - The French Liberation movement of Quebec- which apparently operates totally underground, the fifty black organizations of Montreal, of which many are chartered groups functioning openly and legally, some for more than sixty years, did not feel that the War Measures Act would effect them in any way as their activities have always been above Board. History has now proven us quite wrong in our beliefs.

The act went into effect on Friday, October 16, 1970 at 4 A.M. and since then the authorities have taken a wholly different attitude to Black people - No longer are blacks ignored.

We are shocked about the erroneous information about ourselves, which since then have been publicised. The Montreal Gazette, Oct. 16, in an article on the RCMP's confidential report states that "Police have also been keeping an eye on activist groups of all political and racial origins, from the Montreal branch of the Black Panthers to the Jewish Defence League". The article also states that "there are two groups of Black Panthers recruited from West Indian and U.S. citizens, living in Montreal. The Panthers have not been engaged in any violence in the city, the report points out. However, four cells with a total membership of less than 300 have been active in fund raising and studying the techniques and methods of other violent groups." This is very strange, for the Black Panthers, have always been primarily concerned with reaching more and more people, hence the reason why they operate openly; they always set up Branch headquarters, organise rallies and teach-ins, breakfast programmes, other community projects and sell their paper, the organ of their party, all as media to disseminate their message and philosophy. No such "symptoms" of the BPP have ever appeared to this day in Montreal. It's hard to believe that there would be "two Panther groups of less than 300" operating here unknown to the black community. And more so groups recruited from West Indian and U.S. citizens without black Canadian membership. Ridiculous!

Nevertheless, one hour and fifteen minutes after the Act was put into effect, Sister Brenda Dash (ironically born and bred in Montreal) was under arrest. Her door was kicked down, her apartment raided, and a great deal of her property was confiscated. She was then escorted to the Q.P.P. headquarters on Parthenais St., by the R.C.M.P. and Q.P.P. She was interrogated for two and a half hours and released after eight days, no charges were laid. Sister Brenda has been a well-known hard worker on all our community projects and presently is in charge of the advertisement department of "UHURU", the community's newspaper, which is based on an ideology of Pan Africanism; the viewing of

con't on Page 2

NURSERY SCHOOL - DAY CARE CENTERS CITY WIDE PROBLEM

(Staff Reporter)

The Black populace of Cote St. Luc Gardens, N.D.G.-Walkley Street, and the Barclay-Goyer - Cotes Des Neiges area all have expressed the need for nursery schools and Day Care Centers to alleviate some of the every day problems that confronts the working mother.

Seven years ago mothers in the Cote St. Luc Gardens a low cost area of the City of Cote St. Luc raised the cry to city officials expressing the need for nursery schools, their cries have gone unanswered, for the City caters only to the needs of the well-to-do majority.

Black mothers in the N.D.G.-Walkley Street area have taken the initiative to set up a cooperative nursery school which rotates in a different home each day. However, these measures are still vastly inadequate and a more stable Day care Center is desired.

In the Barclay-Goyer, Cotes Des Neiges area many mothers have taken their children out of nursery schools due to poor treatment and improper care, here again the House-to-House cooperative have been utilised, but the problem still remains, adequate facilities are needed in the area.

A small committee of Black people have been studying the problems and plans are being made to investigate the possibilities of setting up Black Child Care Centers. With a large enough body of representatives from the communities, a brief can be submitted to the Government to help fund the venture. For further information on the subject kindly contact S. Cools at 932-1372.

Elizabeth Phillips displays her prize winning design as NTAC'S Artistic Director, Victor Phillips, presents the prize - a Rupert Jones drawing. Story on page 7.

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EDITORIAL

BLACK HOUSE

We of Uhuru have always "rapped" about the dire and longing need for black institutions in our communities, which would project our own value standards, philosophy of life, programmes and policies, relevant to our black world, distinct from that of the overall exploitative society, and thereby providing foundations for the re-definition of ourselves, and our relation to the operative forces of the macro society in which we exist. Being a people who have been suppressed and exploited, and dehumanised for such a long time, it would take severe discipline, hard work, lots of energy and sense of purpose, to even begin the initial stages of such a huge project. No unsuccessful attempt to install black institutions must be viewed as a failure, but only as a setback, for the learning that comes from such an attempt is invaluable to us in the long struggle ahead -- one learns much more from mistakes than good examples. It must also be stressed again and again that all those who join the struggle hoping for quick success, would fall at the wayside, for the struggle is based on the processes or dynamics of dialectics; positions held originally may have to be changed to suit a different time or place and new ones would evolve, as contradictions are heightened and resolved. Our proposed institution should be based on our black value system, and our value system will be the seed bed of our new culture - a phenomenon that is never stagnant, but which evolves in harmony with the dialectics of the particular society. Also it will evolve according to the stages of our collective consciousness. So the black institutions will keep evolving internally once initially built. This is how we hope things will progress.

At present a few groups of Black people in Montreal have come together to initiate a programme for a black institution within the city. To start with, these groups have proposed a "Black House" - it's a small beginning but it is worth the co-operation and assistance of all black people within the community, for the time being irrespective of the different ideologies. Since there is a lack of funds, they could not possibly think in terms of a number of separate institutions, so the "Black House", it is proposed, will be a composite structure with a number of institutions existing within. What this really means in terms of projection is that the "Black House" will only be a growing nucleus for the general development of all aspects of our life. Within the "Black House" each black organisation in Montreal will have an office - the proximity of the individual organisation will, it is hoped, facilitate combined efforts on relevant issues. Presently all the organisations pay rent to white people for the use of halls and offices as meeting places; such discomfort and expense will disappear when the "Black House" comes into existence. It will also provide a meeting place for the youths, whether on a social or political level, for from such gatherings will come vibrant, meaningful dialogue out of which fresh ideas and solutions will flow.

Many other institutions have been proposed for the "Black House" such as a Day-Care-Center, Free Clinics and Tutorial classes, and so on, which are all related to the health and general welfare of the twenty-five thousands blacks in Montreal. While it is ideal, and we believe the best approach, that those invoved in this project work out a broad ideolgical base, so as to facilitate oneness of purpose, it is possible that due to the mingling and inter-action of many people and many different ideas within the "Black House" a solid political ideology will be hammered out, consciously or unconsciously. Don't you think that such an initial and important step in our march forward needs everyone's assistance???

UHURU

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LETTERS

Dear UHURU and Readers:

I, being a Grade 10 student, was disgusted to find that degrading and ignorant teachings were still being taught in high schools. During french class, in "Le Français Pratique", a book solely devoted to exercises and fictional stories of the French in Quebec, I read the following on pages 124 and 125, and saw this picture.

original

LE MISSIONNAIRE ET LE SAUVAGE

Un jour en Afrique un missionnaire marchait dans une forêt. Il faisait très chaud et il était très fatigué parce qu'il voulait arriver à un certain village avant la nuit. Tout à coup il a vu un sauvage qui courait vers lui. Le sauvage semblait être très heureux.

- *Enfin! a dit le sauvage du missionnaire. Je vous ai cherché partout. Que je suis heureux de vous voir.*
- *Excusez-moi, mon ami, a répondu le missionnaire, je ne vous connais pas. Vous me prenez pour quelqu'un d'autre.*
- *Oh non, a répondu le sauvage.*
- *Et pourquoi êtes-vous si heureux de me trouver? a demandé le missionnaire.*
- *Parce que vous êtes mon dîner.*

my own translation

THE MISSIONARY AND THE SAVAGE

One day in Africa a missionary was walking in a forest. It was very hot and he was very tired. He was walking as fast as possible because he wished to arrive at a certain village before night. Suddenly he saw a savage who was running toward him. The savage seemed to be very happy.

- *At last! said the savage to the missionary. I was looking all over for you. I am happy to see you.*
- *Excuse me, my friend, replied the missionary, I don't know you. You are mistaking me for someone else.*
- *Oh no, replied the savage.*
- *Then why are you so happy to find me asked the missionary.*
- *Because you are my dinner.*

excerpts from Questionnaire B (page 125)

4. Avez-vous jamais rencontré un sauvage?	*4. Have you ever met a savage?*
8. Y a-t-il des sauvages dans l'Amérique du Nord?	*8. Are there savages in North America?*

Dites en français

My uncle was a missionary in Africa. One day he was walking in a forest. It was hot and it was almost night. He was hungry and thirsty and very tired. Suddenly, he saw before him a small village. He did not know that savages lived in this village. One of the savages ran toward him and wanted to eat him, but boys who had studied at the Canadian school in Dondi saved my uncle. They invited him to spend several weeks in their village.

This is the picture which appeared on page 124 of the "Le Français Pratique' book.

Having race pride, I openly rejected this degrading story. After a heated conversation, the reading of the story was conveniently "postponed".

Many of my white aquaintances still have their Grade four, Bunga-the-primitive attitude about Africans and Black people. It is situations like this that keep the black or white student ignorant of African peoples and cultures, and which should never have been written to further brainwash an already confused society.

Yours in Blackness,
A STUDENT OF A SCHOOL OF "HIGHER" LEARNING

WAR MEASURES *con't Page 1*

our struggle as being on an international level, with a united Africa, as our motherland, and a rejuvenation of our African culture as a foundation for our true freedom, mentally and physically. Would a Pan Africanist be involved in the Quebec struggle? The answer is obvious, then the question arises why was she detained at all? The intimidation of Black people, by incarcerating their leaders, is no new strategy used by all white people. Then maybe the reason for her arrest lies here.

Added to this, the homes of many other Black people were raided, but no affiliation to the F.L.Q. could be proved. Reports have reached us that, one Black brother was arrested in a tavern on the night of Friday 16. The brother was sitting in a tavern drinking, the bartender apparently did not like his looks and accused the brother of being a "balck militant (whatever that means) called the police and the brother was arrested on this flimsy accusation.

Throughout history this has always been the case, that whenever white authorities with to vent their wrath, Black people have always been given an extra-ordinary rough deal, especially when a rationale, such as the War Act, is provided to justify the brutal pressures meted out to us. We whould never have been surprised!!!

VICTORY

Maurice Tremblay

Monday October 26, 1970 was as everyone put it, the return of the Champ. The Champ is heavyweight boxer Muhammad Ali and the return, is his return to the boxing ring after three and a half years (3½) of inactivity. But seeing him fight against Jerry Quarry, he doesn't seem to have lost anything due to inactivty. As a matter of fact, he seems to have gained by it - gained more confidence, strength, and most definite of all, a matter of fact approach.

The "Press" wrote after his victory that it was a victory for the Black Man against Racism and (2) a vctory for the Black man to stand up and fight for what he feels and believes. As far as we can see the moment Muhammad Ali changed his name, the victory for the Black Man was then, not Oct. 26, 1970., as the media would have you believe.

The fight itself did not happen as a lot of people imagned it would - the 'white hope' beating the dethroned, but never beaten champion. So surely this left the "Press" with not much else to say other than the fact that it was a victory for the Black Man over seemingly impregnable odds. Yet, hasn't this been our history - seemingly impregnable odds which somehow or other seem to be overcome?

Thus, with all due accord, we sincerely hope that Black people everwhere will in their hearts, cheer Muhammad on as opposed to those who still, in lieu of this latest victory, will not admit the greatness of Muhammed Ali.

CANADA CARIBEAN SUGAR CRISIS

Talks between representatives of the Sugar Industry in Jamaica and Canadian Senator Paul Martin revealed that Canada pays less than production cost to Caribbean sugar producers. For example in 1967, Caribbean production costs were $94 per ton and Canada paid $42 a ton: in 1968 Production costs rose to $100 per ton and Canada bought sugar produce at $45 a ton, while in 1969, Canada paid $72 for a ton of sugar whose production costs were $115.

Not offering any solution or reconciliation Canada instead, wanted out on a previous agreement whereby Caribbean sugar producers are to receive a 29 cent rebate for every 100 lbs of sugar sold to the Caribbean. Representatives of the sugar industry present at the talks, held fast to their position that their trade could hardly continue should Canada discontinue the 29 cent rebate.

Mr. Martin finally made necessary arrangements which would ensure the cane growers of their receipt of the 29 cent rebate. Knowing that this was not a total solution to the problem, Mr. Martin reminded the Cane growers of the $5 million grant Canada is "giving" the Caribbean for "Agricultural Development Aid". Sugar Industry is eligible to receive funds from the agricultural development programme.

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366-6088

BLACK HOUSE

Last week, Brothers and Sisters from different groups and associations, met for the third time to discuss the possibility of a Black House. The needs for such a house were discussed and everyone agreed that it would be an ideal place for Black people to physically come together, and deal with community problems.

Unfortunately, the group is faced with the problem of lack of participation from the 55 Black groups within Montreal, as not even half of the groups were represented. In order to involve more groups and encourage participation, the interim committee has extended the deadline of ther report, and set a meeting for Thursday, November 29th. 8 p.m. at the Manoir Notre Dame.

Anyone who is interested, is welcome to attend. For more information on the content of the next meeting, contact sister Hedy Deboux (738-8996).

Black youth inspect books at the opening of the Stanley Clyke Memorial Library at the Negro Community Centre,

Black LEGION ENTERS 35TH YEAR

Black Veterans

Early in the 1930's a group of Black Veterans of World War I struggled to organize a Branch. These Veterans had difficulty in joining a Branch of their white comrades. Finally, in 1935 the Charter was obtained and they became known as the Colored War Veterans. Very few charter members are alive today; three I can think of now are Walter Morris, R.N. Rockhead and Sydney Flood.

During the depression, the Black Veterans met almost daily, assisting one another when necessary. During the period of World War II, Branch 50 was a HAVEN of many Black Soldiers who were serving for the cause of "democracy". It appears, in many instances that the Black Soldiers' service was in vain. In 1945, after the war ended, the membership increased and the Veterans sponsored many sports activities.

In 1953, to meet the needs of identity, the Veterans changed the name of the Branch to Dr. Gaspard. Dr. Gaspard was a Black Doctor who performed many deeds in Montreal, a veteran of World War I and a charter member of the Branch. This change was made during the presidency of Mr. W. Holder.

During the 1950's and 1960's, the Branch performed many community deeds; always on call to be of assistance to needy veterans and dependants, service to the families of deceased veterans, visits to the sick. Members of the Branch who rendered service have been granted recognition; one was Capt. James Harris, a member of the Provincial Colour Party for many years, a Past Officer of the Branch and a Past President. In 1967, Capt. Harris was awarded the Centenial Medal for Service to the Nation. Capt. Harris is a veteran of the Battle of Years, 1917. This historic battle placed Canada into the family of nations. One of the beloved members of the Branch, Cornelias McKenzie, died recently. Shortly before his death, he was given the highest honor the Legion can bestow on one of its members - The Legion Meritous Service Medal. Our oldest member, James Francis, was awarded the Certificate of Merit. He has been a member of the Branch for thirty-five years.

Now entering the 1970's, Branch 50 is located at 1216 Stanley St - in the heart of the city - and it is fully licensed owned and operated by Black People, the Black Veterans invites the members of the Black Community to support their work. Fraternal membership is available. Dancing every Friday and Saturday evening and fun on Sunday afternoon. The members challenge all whist players every Sunday afternoon.

The present officers are as follows: Messrs. F. Sole, G. Forde, E. Maxwell, K. Braithwaite, C. Wilson, and Roy W. States. Mrs. Alice Wilson is the congenial president of the Ladies Auxiliary.

DIG IT!

The RUNAWAY SLAVE is on a good trip - stopped in for a little snack the other day - the FOOD was out of sight and the service was all that you could ask for. . . How about some FOOD for the MIND? Yes, you can get some at MONTREAL'S ONLY BLACK LIBRARY at the Negro Community Centre, 2035 Coursol Street. . . Is the Centre going to change its name this year? Anyway, there's some happennings there this year - BROTHER ANDRE LUCAS' DANCE CLASSES on Thursday nights is what's happening. . . ATTENTION! SARGENT ROY STATES has been appointed CHAIR MAN of the Annual Poppy Campaign, where else but in Canada can a Black man have such honours bestowed upon him?. . . Thank you Brothers and Sisters of McGill's WEST INDIAN SOCIETY, that was a very BLACK gesture you made for UHURU last week. Is it true that you're planning to have regular Friday Fêtes?. . . THE BOARD OF BLACK EDUCATORS have been very quiet since Da Costa Hall, they can't be hibernating for the winter. . . BROTHER GORDON SADOOL is on staff at the Children's Service Centre - he's seeking BLACK PARENTS to adopt BLACK CHILDREN; if YOU can HELP call him at 937-9581, Loc. 68. . . You miss the HOT RAPS that used to be at the U.N.I.A. last winter? We miss them too . . . Oh God! Fête for so Saturday Night - November 7th. The ST. VINCENT ASSOCIATION is holding theirs at Rose Bowl; the GRENADA ASSOCIATION will be dancing to the music of the New York Mellotones at THE MANOIR; and a group of MONSERRATIANS from Montreal and New York will be doing their thing at Carpenter's Hall . . . For three hours of serious socio-political activities - have dinner at 6 p.m. on Sat. Nov. 7 at the N.C.C. A sister from Detroit will be rapping about Detroit's Black Adoption Agency and some brothers from Southern Africa will be hipping us to what's going on in the LIBERATION STRUGGLES in Southern Africa. . . The official representative for Black Quebecers is none other than Professor Clarence Bayne--PROF. BAYNE has been elected Quebec Regional Vice-Chairman of the NATIONAL BLACK COALITION. . . Mrs. Roland Wills commences her second term as National Secretary. . . If you're around on November 15th, drop in at 2290 Griouard Apt. 2 - we can PARTY together!

MEDICARE AT LAST

July 17th, 1970 The government of Quebec passed a law creating the Health Insurance Plan. This plan administrated by the "Quebec Health Insurance Board" covers all residents of Quebec for medical care and services such as surgical, anesthetist, psychiatric, dental and optical. These services are provided by the numerous health professionals receiving a salary from the board. Residents of the province participate in financing the plan by an annual contribution varying from $40.00 to a maximum of $200 dollars for people earning from $5,000 to $25,000 dollars. Individuals earning less than $2,000 and married couples whose conbined salary is less than $4,000 dollars will not have to contribute, but are still eligible to recieve all the benefits from the Plan.

Health physicians, dental surgeons and optometrists generally accept the principle of the law and have negotiated their agreement. On the contrary specialists have refused serious negotiations.

LEGAL POINTS BETWEEN SPECIALIST AND GOVERNMENT

On a TV debate between Dr. Raymond Robillard, chairman of "The Federation of Medical Specialists of Quebec, and Health Minister Castonguay, three points arising from the law and consequently causing fiction between the Federal and the Government were very clearly exposed by each party. These are the questions of controling the medical service, of the op-outs, and renumeration of a medical service.

CONTROL OF MEDICAL SERVICE

Health minister Castonguay confirmed that medical services control will remain under Quebec's Doctor's Federation and the board will only control if the services for which it is requested to pay have actually been rendered. Dr. Robillard also admitted that the authority of the Federation has never been denied by the Government. Prior to the debate it has been rumored that the government wanted complete control of the medical profession, which to the specialists would be dangerous for their liberty as well as the public's health.

THE OPTING-OUT QUESTION

The Health Isurance Act states that Quebec's doctors working with the plan will be salaried. The salary will be determined by the amount of services rendered, but the Act recognizes that any doctor has the right to opt-out and then not receive any money from the government. The Government contend that this would create the undesirable situation of two kinds of medicine, one for the rich and one for the poor.

The Federation of Specialists of Quebec, on the other hand, asks that the Act allow them the Privilege to opt out while still receiving a gov't salary with the patient as intermediary. This would ensure the opted-out a "minimum" salary equivalent to the full salary of the opted-in, but with the privilege of charging a surplus to their rich clients.

The explanation given is that the specialists want to keep the current standards of the medical profession for the interest of the public. To prove their argument they used the example of schools where according to them public schools are inferior to private ones, thus forcing many families to send their children to private schools to obtain a better education.

It can be concluded from their own example that the specialist are interested in creating an elitist group of patients.

THE RENUMERATION QUESTION

The Government proposed a total amount of 226 million dollars for the renumeration of 3.942 specialists, 2.378 general practitioners and the dentists. This amount provides an annual salary over $50,000 for a specialist and over $45,000 for a general practitioner. These first offers have since then been raised to a total amount of 280 million dollars, so as to cut down the difference in salary with Ontario to 20%. The reason given by the Government was that Quebec is poorer than Ontario and the 20% difference was to avoid the specialists from running out.

The Federation of Medical Specialists quoted unaceptable offers lower than Ontario's and only 3% higher than general practitioners'. According to the Ontario's and only 3% higher than general practitioners'. According to the specialists, longer studies, more responsibilities and longevity of 5 years shorter than that of the general practitioners means a 30% deficit in the specialist life.

A CONQUEST FOR THE MASSES

The positions of both the parties are clear enough by themselves. Never-the-less we have to stress that this plan is a very important conquest for the masses. As a matter of fact a single visit to any hospital could convince any one of the discrimination in the distribution of services. People without insurance or living on welfare are literally placed in a ghetto while you have rich people occupying luxurious rooms as a resting-place for what they claim to be a "check up".

MEDICARE AND YOU

. Quebec residents who have not yet applied for Health Insurance should send their NAME? ADDRESS? SEX, SOCIAL INSURANCE NUMBER, AND DATE OF BIRTH TO:
Quebec Health Insurance Plan,
Registration Centre,
P.O. Box 6600,
Quebec 2.

. Every resident of Quebec is eligible for medicare including newly landed immigrants.

. Any treatment your doctor says is medically necessary will be covered, surgery and psychiatric treatment inclusive.

. Prescription costs, dental bills (except for dental surgery) and glasses are not covered by medicare. Eye check-ups are covered however.

. Medicare allows you (the patient) the freedom of choosing any doctor or specialist you desire providing they are full participants in the plan.

. Medicare pays for all medical bills resulting from pregnancy.

. Unemployment is not a deterent to the benefits of Medicare.

. If you travel outside of Quebec, you're entitled to medicare as long as you do not take up permanent residence.

. If you fail to register for medicare, you can be fined up to $1,000.

. All members of one family can apply for medicare on one form, except for children over 18. Private Health Cards will be issued for each member of the family.

. People over 18 who are still attending college can and must apply for medicare even though they're not contributing.

. It is illegal for private health insurance to offer coverage for services covered by medicare. However, they can cover other services.

ENFIN - LE REGIME D'ASSURANCE-MALADIE

Le gouvernement du Québec, par la loi du 17 juillet 1970, a créé le Régime de l'Assurance-Maladie. Ce régime est administré par la Régie de l'assurance maladie et accorde au résident de la province du Québec le droit aux soins médicaux, chirurgicaux, anesthésiques, psychiatriques, dentaires et ophtalmologiques (yeux). Ces soins seront dispensés par les différentes spécialités médicales interessées et les médecins recevront un salaire de la régie à condition qu'ils soient engagés totalement envers cette dernière selon le terme de la loi. La population, elle-même, devra contribuer au financement du régime par une cotisation annuelle variant entre 40 à 200 dollars pour ceux dont le salaire est entre 5000 et 25.000 dollars. Les individus dont le salaire est inférieur à 2.000 dollars et les personnes mariés dont le salaire est de 4.000 dollars n'auront rien à payer.

Les professionnels de la santé, omnipraticiens, optométristes et dentistes sont en général d'accord avec le principe de la loi et acceptent de négocier leur engagement au régime. Les médecins spécialistes au contraire ont décidé de faire la guerre.

POINTS LITIGIEUX ENTRE LES SPECIALISTES ET LE GOUVERNEMENT

Dans un débat télévisé entre le président de la fédération des médecins spécialistes, Dr. Raymond Robillard, et le ministre de la Santé, M. Castonguay les trois points de la loi qui opposent les médecins au gouvernement ont été clairement exposés par chacun des partis. Il s'agit de la question du contrôle de l'acte médical, celle du désengagement et celle de la rémunération de l'acte médical.

CONTROLE DE L'ACTE MEDICAL

Le ministre Castonguay a confirmé que le contrôle de l'acte médical posé par un médecin est du ressort du collège des médecins et chirurgiens de la province de Québec et que la régie contrôlera seulement si le service pour lequel il paie a été bien rendu.

Le Dr. Robillard a reconnu que l'autorité du Collège n'a jamais été méconnue ni par la loi ni par les autorités gouvernementales. Cependant avant cet affrontement les médecins spécialistes répandaient dans le public le bruit que le gouvernement voulait contrôler lui-même l'exercice de la médecine ce qui selon eux représentait un accroc à leur liberté et un danger pour le public.

QUESTION DU DESENGAGEMENT

La loi créant l'assurance-santé stipule que le médecin du Québec devra être un salarié au compte de la régie. Il percevra un salaire déterminé pour un certain nombre d'heure de travail donné. Toutefois la loi reconnait le droit au désengagement des médecins mais ceux-ci ne pourront pas réclamer de la régie le paiement de l'acte médical posé. La position du gouvernement sur cette question est d'éviter qu'il se pratique deux médecines, une médecine de pauvre et une médecine de riche.

La fédération des médecins spécialistes veulent au contraire que la loi leur reconnaisse le droit au désengagement en leur permettant de réclamer de la régie par l'intermédiaire du patient le paiement de l'acte médical. Ce qui veut clairement dire que les spécialistes désengagés veulent s'assurer une base de paiement "minimum", le même que le médecin engagé avec le privilège de surplus en chargeant directement son patient.

L'explication qu'ils ont proposé à leur attitude est qu'ils veulent protéger le standard actuel de la science médicale dans l'intérêt du public et ils sont certains, qu'à l'instar des écoles de l'état qui dispensent un enseignement de qualité inférieur au secteur privé obligeant la plupart des familles québécoises à recourir à ce dernier secteur, que nombreux seront les gens qui réclameront le service du médecin désengagé.

LA QUESTION DE REMUNERATION

Le gouvernement a proposé une somme globale de 226 millions de dollars pour la rémunération des 3,942 spécialistes, des 2.378 omnipraticiens et des dentistes. Ce chiffre laisse prévoir un salaire annuel de plus de $50.000 pour les spécialistes et de plus de $45.000 pour les omnipraticiens. Il faut noter que cette échelle de salaire marque un grand écart par rapport à celle de l'Ontario par exemple et le gouvernement en dernier lieu a décidé de majorer le volume monétaire jus0 qu'à 280 millions pour avoir un écart inférieur de 20% avec l'Ontario. Le gouvernement a considéré son offre comme juste vu que le Québec est une province plus pauvre que l'Ontario et que la différence de salaire est maintenue inférieure à 20% justement pour éviter à long terme une fuite des spécialistes vers la province voisine.

La fédération des spécialistes juge plutôt inacceptables un salaire qui soit inférieur à celui de l'Ontario et qui soit à peine supérieur de 3% à celui des omnipraticiens. Ils considèrent que le fait des études supplémentaires, les responsabilités plus grandes, la longévité plus brève de 5 ans chez les spécialistes que chez les omnipraticiens entrainent un déficit de 30% pour les spécialistes durant la vie active entière.

UNE ACQUISITION POUR LES SIMPLES GENS

Les positions sont si claires qu'elles se passent de commentaires. Toutefois nous voudrions souligner pour notre part que la création de ce régime d'assurance santé est une des plus grandes acquisitions des travailleurs, des simples gens sur le sol de l'Amérique du Nord, berceau des discriminations de toute sorte et sur le plan de la santé en particulier. En effet il suffit de faire un court stage dans un quelconque hôpital ici pour qu'on soit révolté par la discrimination dans la distribution des soins; les assistés sociaux et les gens sans assurance sont refoulés dans un ghetto, alors que les nantis se prélassent dans des chambres luxueuses où ils viennent prendre une cure de repos, bien connu sous le vocable de "check up"; visites plutôt rares des malades du secteur public par les médecins, celui-ci étant plutôt laissé aux soins des internes souvent inexpérimentés; priorité donnée aux cas privés dans les salles d'opérations.

D'autre part, la médecine étant une source de fortune pour les médecins, beaucoup des démarches ou sanctions thérapeutiques prises par certains d'entre eux ne sont motivés que par le souci de soutirer de l'argent du patient. D'ailleurs ils se l'avouent, dans ce conflit, ils ne permettrons pas au gouvernement de limiter leur appétit. Ils n'ont guère hésité à faire du chantage sur les pauvres patients dont certains, par la nature de leur maladie, sont devenus complètement dépendant des docteurs. La médecine est une science comme une autre et le médecin est un professionnel au même titre que le plombier. La société ne doit par conséquent pas tolérer que le premier se serve de la science pour la dominer.

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LAWS UNDER THE WAR MEASURES ACT

Following is the text of the regulaons following invocation of the War leasures Act:

/AR MEASURES ACT
Public Order Regulations, 1970.
Oct. 16, 1970.

Whereas it continues to be reconized in Canada that men and instituons remain free only when freedom founded upon respect for moral and piritual values and the rule of law;

And whereas there is in contemorary Canadian society an element or roup known as Le Front de Liberaon du Quebec who advocate the use f force or the commission of crime s a means of or as an aid in acomplishing a governmental change ithin Canada and who have resorted the commission of serious crimes cluding murder, threat of murder nd kidnapping;

And whereas the government of Caada desires to ensure that lawful and ffective measures can be taken against hose who thus seek to destroy the ba of our democratic governmental ystem on which the enjoyment of our uman rights and fundamental freeoms is founded and to ensure the ontinued protection of those rights and reedoms in Canada.

Therefore, His Excellency the overnor-General in Council, on the ecommendation of the prime minister, ursuant to the War Measures Act, is leased hereby to make the anpexed reulations to provide emergency powers or the preservation of public order n Canada.

Regulations to provide emergency owers for the preservation of public rder in Canada.

HORT TITLE

1. These regulations may be cited s the Public Order Regulations 1970.

. INTERPRETATION:

In these regulations "communicate" ncludes the act of communicating by lephne; broadcasting other audible r visible means; "peace officer" neans a peace officer as defined in he Criminal Code and includes a memer of the Canadan Armed Forces; statement" includes words spoken r written or recorded electronically r electromagnetically or otherwise nd gestures, signs or other visble epresentations; and the "unlawful ssociation" means the group of perons or association declared by these egulations to be an unlawful associaion.

. GENERAL

The group of persons or association nown as Le Front de Liberation du Quebec and any successor group or uccessor association of the said e Front de Liberation du Quebec or ny group of persons or association hat advocates the use of force or he commission of crime as a means f or as an aid in accomplishing governmental change with Canada is declared to be an unlawful association.

4. (A) A person who is or professes to be a member of the unlawful ssociaton;

(B) Acts or professes to act as an fficer of the unlawful association;

(C) Communicates statements on behalf of or as a representative of the nlawful association;

(D) Advocates or promotes the unlawful acts, aims, principles or policies or the unlawful association;

(E) Contributes anything as dues r otherwise to the unlawful associaion or to anyone for the benefit of the unlawful association;

(F) Solicits subscriptions or contributions for the unlawful association r

(G) Advocates. promotes, or engages in the use of force or the commission of criminal offences as a means of accomplishing a governmental change within Canada.

Is guilty of an indictable offence and liable to imprisonment for a term not exceeding five years.

5. A person who, knowing or having reasonable cause to believe that another person is guilty of an offence under these regulations, gives that other person any assistance with intent thereby to prevent, hinder or interfere with the apprehension, trial or punishment of that person for that offence is guilty of an indictable offence ,and liable to imprisonment with a term not exceeding five years.

6. An owner, lessee, agent or superintendent of any building, room, premises or other places who knowingly permits therein any meeting of the unlawful association or any branch, committee or members thereof, or any assemblage or persons who promote the acts, aims principles or policies of the unlawful association is guilty of an indictable offence and liable to a fine of not more than $5,000.00 or to imprisonment for a term not exceeding five years, or to both.

7. (1) A PERSON ARRESTED FOR AN OFFENCE UNDER Section 4 shall be detained in custody without bail pending trial unless the attorney general of the province in which the person is being detained consents to the release of that person on bail.

(2) Where an accused has been arrested for an offence under these regulations and is detained in custody for the purpose only of ensuring his attendance at the trial of the charge under these regulations in respect of which he is in custody and the trial has not commenced within 90 days from the time he was first detained, the person having the custody of the accused shall, forthwith upon the expiration of such 90 days, apply to a judge of the superior court of criminal jurisdiction in the province in which the accused is being detained to fix a date for the trial and the judge may fix a date for the beginning of the trial or give such directions as he thinks necessary for expediting the trial of the acused.

8. In any prosecution for an offence under these regulations, evidence that any person (A) attended any meeting of the unlawful association; (B) spoke publicly advocacy for the unlawful association, or (C) communicated statements of the unlawful association as a representative or professed representative of the unlawful association is, in the absence of evidence to the contrary, proof that he is a member of the unlawful association.

9. (1) A peace officer may arrest without warrants:

(A) A person who he has reason to suspect is a member of the unlawful association;

(B) A person who professes to be a member of the unlawful association; or

(C) A person who he has reason to suspect has committed, is committing or is about to commit an act described in Para. (B) to (G) of Section 4.

(2) A person arrested pursuant to sub-section (1) shall be taken before a justice having jurisdiction and charged with an offence described in Section 4 not later than seven days after his arrest, unless the attorney general of the province in which the person is being detained has, before the expiry of those seven days, issued an order that the accused be further detained until the expiry of a period not exceeding 21 days after his arrest, at the end of which period the person arrested shall be taken before a justice having jurisdiction and charged with an offence described in section 4 or released from custody.

10. A peace officer may enter and search without warrant any premises, place, vehicle, vessel or aircraft in which he has reason to suspect (A) anything is kept or used for the purpose of promoting the unlawful acts, aims, principles or policies of the unlawful association; (B) There is anything that may be evidence of an offence under these regulations; (C) any member of the unlawful association is present; or (D) any person is being detained by the unlawful association.

11. Any property that a peace officer has reasons to suspect may be evidence of an offence under these regulations may, without warrant, be seized by a peace officer and held for 90 days from the date of seizure or until the final disposition of any proceedings in relation to an offence under these regulations in which such property may be required, whichever is the latter.

12. These regulations shall be enforced in such manner and by such courts, officers and authorities as enforced indictable offences created by the Criminal Code.

D'ASSURANCE MALADIE

con't Page 4

Le gouvernement en modifiant la loi vient de prouver encore sa détermination de ne contenter que les puissances de l'argent et ses premières déclarations à l'effet qu'il voulait éviter l'établissement de deux sortes de médecine, une pour les pauvres et une pour les riches, étaient de la démagogie. Maintenant il s'agit pour les travailleurs et les payeurs de taxe d'empêcher au gouvernement d'aller trop loin dans ses concessions, en particulier sur le tarif que la régie aura à payer aux médecins désengagés. Il faut absolument obtenir ce droit à la santé, le même pour tous, comme point de départ et modèle de solution d'autres iniquités sociales.

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UNITED NATIONS REPORT

Winston Berry

United Nations (AWA) - A line-up of Asian, African, Latin American and Socialist nations in the United Nations General Assembly this week won overwhelming approval of a United Nations programme against colonialism as part of the Organization's 25th Anniversary commemoration. The vote was 26 in favour, 5 against, and 15 abstentions.

The five opposing votes were cast by Britain, Australia, New Zealand, United States and South Africa. No member or associate member of the North Atlantic Treaty Organization (NATO) supported the Afro-Asian draft; Canada, Belguim, Italy, Netherlands, Denmark, Norway and Spain were among the abstainers, as was Japan, the only Asian nation to break rank.

For more than a year, the Afro-Asian group had worked on the draft. The result was a masterpiece so thightly reasoned and written that it defied amendment. The resolution, as approved, places the United Nations squarely against all forms of colonialism, as a "crime which constitutes a violation of the charter of the United Nations. . . and the principles of international law". It opposes military activities in colonial territories; asks increased efforts to oppose collaboration between South Africa and Portugal, on the one hand, and rebel and racist Southern Rhodesia; calls for aid to freedom fighters and their treatment as prisoners of war when detained and recommends direct co-operation of the United Nations and its specialized agencies with freedom fighters

Those who have watched the slow-motion action here in the field of decolonization since 1960 are praising the Africans and Asians for their skill in drafting such a programme and in justifying it in debates.

But this is not a routine resolution; it is a 25th Anniversary resolution whose authority and weight will be greater in the years to come than a simple General Assembly document. Therefore the Africans and Aisians wanted it to be the best - legally irreproachable, politically practical as an international frame of reference. Their motive was not only to put forward the "best Foot" of Africa and Asia, but to present to the world a United Nations that was attuned to the freedom vibrations of this generation.

Britain and the United States and their NATO allies from Europe and Down Under wanted also to put their "best foot" forward, even if this went against the grain of two-thirds of the world's population. United States Ambassador Seymour Finger pleased that the United States opposed colonialism, hated apartheid and honoured the boycott of the racist Southern Rhodesian regime. But he thought the resolution "Impractical". It has been suggested here that a United States vote for the Afro-Asian draft. An affirmative vote could have been interpreted as a commitment.

Neither the United States nor Britain wished to be committed to the overall objectives of the Afro-Asian draft. An affirmative vote could have been interpreted as a commitment.

Sir Colin Crowe of Britain thought the Afro-Asian document "extreme", borrowing from the vocabulary of Spiro Agnew. Freedom, he said, would have to be reached through compromise and not confrontation.

But Ambassador Davidson Nicol of Sierra Leone, Chairman of the Special Committee on Decolonization, said the slavery system in Southern Africa has not changed and the suffering people there were beginning to despair of receiving help from the United Nations. It was time, he said, to move from words to deeds.

CHECK POINT

TANZANIA

President Julius Nyerere, the sole nominee of Tanzania African National Union, is assured of retaining his post in the upcoming elections. Tanzania is prepared to leave the British Commonwealth of Nations if the Conservative Government in London resumes the sale of any type of arms to South Africa.

DOMINICA

The Dominican Black Power Association greeted Canadian Senator Paul Martin with picket signs and boos on his recent visit to Dominica. The group held a demonstration reminding Mr. Martin of the racism practised on West Indians in Canada. They presented him with a letter in which they decried Canadian economic imperalism in the Caribbean.

CHAD

French troops killed 13 African freedom fighters in a clash in Northern Chad, the Franco-Chad command said that they also captured four other freedom fighters.

UNITED NATIONS

During the two-week celebration of the Twenty-fifth Anniversary of the United Nations there were present 18 Black heads of State or Government, all of whom addressed the General Assembly. Included among these were Emperor Haile Selassie of Ethiopia, Presidents Kenneth Kaunda of Zambia, Julius Nyerere of Tanzania, Prime Ministers Errol W. Barrow of Barbados, K.A. Busia of Ghana, L.F.S. Brunham of Guyana, Hugh Shearer of Jamaica and Abdou Diouf of Senegal.

MONTREAL

Trial for the remainder of the "Sir George 97" was postponed on Monday, till December 1st. These students still awaiting trial have refused to plead guilty to charges laid as a result of the February '69 sit-in.

JAMAICA

The United Nations role in the Caribbean was discussed at the Regional Conference of the Caribbean United Nations recently in Jamaica. Jamaican Parliamentary minister Dr. Néville Gallimore, cited the need for developing nations to stand together to secure their rights, pointing out the fact that 34% of the world's population enjoyed 87.5% of the world's wealth while 66% enjoyed only 12.5%. These underdeveloped countries provide the bulk of the raw material used by Big Powers.

DETROIT

Singing star Stevie Wonder recently married Motown song writer Sister Stretta Wright at Burnette Baptist Church in Detroit.

MILWAUKEE

Former Black stewardess for United Airlines, Deborah Renwick, was granted $5,000 back wages after a dispute over her Afro hairstyle. She was suspended from her job in September '69 when she refused to cut off her Afro. She has subsequently turned down an offer from the company to return to work.

BRIEFS ON THE MOTHERLAND

AFRICANS TO ASK EXPULSION OF SOUTH AFRICA FROM U.N.

United Nation (AWA) - African Member States of the United Nations will ask the General Assembly to invite the Security Council to invalidate the credentials of South Africa as a United Nations Member, according to Secretary-General Dialle Telli of the Organization of African Unity.

Mr. Diallo, speaking in a press conference here, said South Africa had already been expelled from all United Nations specialized agencies and it was time now that the U.N. itself took action under the provisions of the Charter.

South Africa, which continues to violate the basic human rights resolution of the U.N. and the U.N. Charter, has been the target of expulsion demands for some years now. The demand grew in 1967 after South African authorities refused to permit United Nations personnel to enter Namibia (South West Africa) to implement the U.N. decisions to terminate the mandate under which South Africa had administered the territory.

BRITISH PAPER WARNS HEATH OF AFRICA'S REPRISAL POWER

United Nations (AWA) - A British editorialist in the LONDON OBSERVER (10/25/70) has warned Prime Minister Edward Heath that African nations have the power to take reprisals if the Tory Government keeps its promise to sell arms to racist South Africa.

According to the Observer, Zambia might choose to "withdraw her 200 million pounds ($480 million) sterling reserves" from Britain. Other African nations could do the same thing, the editorial added, putting a cramp in the British economy.

The Editorial also pointed out that British trade with the independent African countries are equal in amount to trade with South Africa and suggested that African foes of aparthied might just take this trade elsewhere.

AFRICANS, ASIANS ASK ISRAEL RETURN OC-CUPIED ARAB TERRITORY

United Nation (AWA) - A draft resolution sponsored by 12 African delegations, three Asian and by Yugoslavia would have the United Nations General Assembly deplored the continued occupation of Arab territory which Israel overran in the June, 1967, war. The draft also would have the Assembly recoginze "the inalienable rights of the Arab people of Palestine." The African sponsors are: Burundi, Cameroon, Guinea, Mali, Mauritania, Nigeria, Senegal, Somalia, Uganda, Tanzania and Zambia.

Another paragraph of the document calls on Israel and the Arabs to resume negotiating contacts with Secretary-General U Thant's Special Representative Swedish Ambassador Gunnar Jarring. Dr. Jarring's mission has been stalled as a result of Israel's refusal to carry on further talks until Egypt removes anti-aircraft missiles allegedly put in after the U.S. initiated cease-fire went into effect.

It is conceded here that the African draft will win approval. It has been vigorously opposed by Israel.

US FIRMS HELP SOUTH AFRICAN OIL RESEARCH

New York (AWA) - Mobil Oil, SEDCO of Dallas, and Santa Fe International Corporation are supplying help to South African companies in the search for oil. Mobil is supplying fuel for rigs run by a subsidiary of the Kerr-McGee Corporation to the tune of 100,000 gallons of diesel oil a month. Another 4,000 gallons of jet fuel is used by helicopters used in offshore operations. SEDCO and Santa Fe are jointly building land and offshore pipelines.

Ironically, SEDCO is also scheduled to begin drilling off Ghana, Nigeria and Togo for Shell Oil and British Petroleum.

AFRICANS TAKE LONG LUNCH ON SOUTH AFRICAN

United Nations (AWA) - There was a variation this session of African actions showing their distaste for South Africa's racist policies. In other U.N. General Assembly sessions the African delegates, almost unanimously, have staged dramatic walk-outs of the Assembly Hall as South African Foreign Minister Hilgard Muller rose to speak. This year, Muller was the first speaker after lunch and most African delegates decided to take a longer lunch break, and entered the Assembly immediately after Muller completed his remarks.

SOUTH AFRICA'S PACT OFFER REJECTED

United Nations (AWA) - South Africa Foreign Minister Hilgard Muller offered to sign a non-aggression pact with his African neighbours to the North in his General Assembly speech. But his offer was promptly rejected by President Nyerere of Tanzania who said: "Racialism itself is an aggression against the human spirit, as colonialism is the result of past aggression against a people and a territory. It is impossible for us to sign a non-aggression pact with aggression itself."

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EDUCATION: A CONTINUING PROCESS

Charmaine Dayle

At the beginning of the '69 fall term, he Black Brothers and Sisters at Dawson College expressed the need to stablish a Black Identity. This exression materialized itself in the orm of "The Black Cultural Club". After one year in operation, we would ike to relate to the rest of our comnunity (1) what our programs and exeriences have been, and (2) where ve see ourselves now.

In the past year we tried to estaplish unity among ourselves because ve found that to have an effective vorking force, this would be an esential criterion. After a great deal of ime and hard work we emerged into a group numbering 15 and started our vork, holding in mind that our purpose vas "to BE black - to BLACKENIZE". Therefore, we set up discussion groups aimed at creating a black awareness and out of this we initiated a Black Studies Program, despite the problems ve had with the administration which somewhat frustrated our efforts. However, our program came through and we now have courses in Black History, Drama, Literature and Socio-Political Psychology.

Having dealt internally for such a long time, we found that it was time for us to get together with the rest of our Brothers and Sisters. Subsequently, we put together a "Black Cultural Weekend" (in May 1970) where we portrayed a collage of the Black Man's experiences - economic, political, cultural, etc. We held lectures and teach-ins, poetry readings, jazz festivals, films and art shows. We found we were relatively well received and appreciated by the community.

During the summer, our attentions were focused on the Black Students who would be coming to Dawson in the Fall '70 term. An orientation program was formed by the former Black Students to welcome our new Brothers and Sisters. Tutorials by the former students were introduced for the purpose of developing a student-student relationship. The Da Costa Hall students responded to our efforts but, unfortunately, we were unable to contact all the other new black students at that time.

This year our numbers have grown considerably from 15 to 30 members. We have discussed what our immediate problems and necessary programs are and we are subseq planning certain projects. We see a need in Montreal for a centre where the scattered associations can meet to determine matters on Black Identity. Therefore we are giving thought to possibilities of a Black House and also to the proposed Inter-Collegiate Black Students Association which has recently been initiated by the "McGill Black Students Association". Also under contemplation is a much needed pre-school program for black children in the community; a talent exposition by the black youth in Montreal; a Black Cultural Weekend; and a continuation of our Tutorials.

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Photographic exellence as displayed by Des Adams

Penny Wharton (left) a contributor relaxes in the main galery as an interested viewer keenly surveys the Arts club catalogue.

Artist Rupert Jones at work.

Arts Club veteran Richard Martineau with his photographic display.

N.T.A.C. BLACK ART EXHIBITION

Malika

The Negro Theatre Arts Club's 1st annual art exhibition was, as one pleased viewer stated, "monumental". The show was successful in that it achieved its goal of exposing the unlimited artistic talent in the Black Community.

On view were paintings, sketches, carvings, sculptures and photography of 23 amateur and professional artists of Black Montreal. Thanks to Brother Victor Phillips and Sister Sylvia Warner, this well coordinated exhibition was made possible.

One of the highlights of the show was the award given to a junior exhibitor, Elizabeth Phillips, a sixteen year old student of Montreal High. Four juniors participated in the showing: Candyce Follette, Nile Ford (sculptor), Anna DeJean and Elizabeth Phillips. Rupert Jones, formerly a teacher at the Montreal Museum of Fine Art, commented: "All the presentations were outstanding, but Elizabeth's painting titled "Design" was the most original. Rarely does one find a display of such high calibre at one time."

Uhuru's artist, Leon Llewellyn, was a near sell out at the show; two of his three exhibits were sold. Montrealer, Gertrude Jones, was another of the popular sellers. From an artistic point of view it is difficult to say whose exhibits were best; from the viewers comments it is impossible to say who was the most popular artist, all received high acclaim from the audience.

Black Art in Montreal is new, or rather it has been ignored and stifled for so long that many of us were totally unaware of the vast reservoir of talent we have amongst us.

Thank you Negro Theatre Arts Club for a great show and congratulations to all the participants. See you at the next art extravaganza.

EVANGELINE'S EDUCATIONAL METHODS OFFENDS COURSOL ST.

Malika

In an attempt to acquaint her neighbours with the establishment's manoeuverings to keep ghetto or slum dwellers imprisoned in their surroundings, sister Evangeline Godron of Coursol St., rather than put fancy curtains in her window, decorated it with excerpts of literature from numerous publications. Seemingly, no one had time to read and the articles went unnoticed.

Using some psychology, she added a picture of a baby being taken from its mother's womb. Time after time films of childbirth are shown on T.V. and accepted by the public as educational films. However, Evangeline's neighbours found her picture offensive and called the police who harrassed her for an hour asking her to remove the picture which she eventually removed.

The irony of the story is that the story on New York City's New Abortion laws, taken from the Panther Paper, relating the new law to America's genocidal plot, still did not catch the eyes of her neighbors. She had strategically placed the picture above the article with the hopes that her neighbors would read it and digest the message. Her attempts failed. If one passes by her house now, the literature is still there and no doubt someone, someday will stop, read and learn and Sister Evangeline's efforts would not have gone in vain.

WHEN THE REVOLUTION COMES

When the Revolution comes/when the Revolution comes
Afros are gonna be trying to straighten their heads
And straightened heads are gonna be trying to wear afros
When the Revolution comes/when the Revolution comes

On the North American scene, whites have defined the so called "militant" not by their deeds, but by their appearance and occasionally their rhetoric. This might in the long run be beneficial to Blacks. The bigger the Afro, the more militant the wearer. So just straightening or brushing back or clipping an Afro can mean the difference between one being identified as a "militant" or a "nice negro".

In the case of Sister Angela Davis, the F.B.I., without some other leads would never have identifed her with her straight head.

Often we tend to brush off the words of our poets lightly never realizing that they're poetry is only a reflection of what we've done, what we're doing, or what we will do.

Granted the Revolution has not yet come, but already it took Angela Davis to bring to light what The Last Poets were talking about - an Afro became straighthead in an effort to secure her Freedom.

TRINIDAD FREEDOM FIGHTERS ON TRIAL

The Court Martial of 13 soldiers who have been incarcerated under the Emergency Act in Trinidad & Tobago last April began in Port of Spain on Tuesday October 27, 1970.

Three officers and 10 other soldiers will go on trial for charges ranging from mutiny with violence, to shooting with intent to murder, and rescuing a prisoner in custody.

All accused have been charged on 2 counts of Mutiny with violence:

a) Overthrowing authority of Trinidad and Tobago Regiment.

b) Unlawfully taking over and reducing to their command military installations of Trinidad and Tobago Regiment.

In addition Lieutenant Rex LaSalle has been charged with 9 other indictable offenses many of which are punishable by death. Lieutenant Michael Bazie and Raffique Shaw have been charged with three and four other offenses respectively. The majority of the remaining 10 have numerous other charges.

Eric Williams and his Anglo-Saxon Attorneys (white and black) have set the stage for the mass murder of the Freedom Fighters as is evident in the charges. And so the Eric Williams Tragedy Act 1, Scene 2, continues in Port of Spain.

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NEGRO THEATRE ARTS CLUB
Press Release

The next production of the N.T.A. will be an evening of Black Comedy from the works of Langston Hughes titled "SIMPLY FUNNY" and features the "SOUL CITY FOUR" (four beautiful people dedicated to perpetuating Black Theatre in Montreal).

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COTTON COMES TO MONTREAL

(Film review)

Odinga Mbassa

At this period in our struggle for true emancipation when Black people are most concerned with re-definition and re-evaluation, the artist has a tremendously important role to play.

We have already made it quite clear through all forms of rhetoric that the re-assesment of ouselves is based on the repudiation of all white European values, and on the rejuvenation of valid African principles. We maintain that Europeans have strayed from reality into the world of abstraction hence their values are based on a denial of reality and nature totally irrelevant to the bettering of life on earth. Africans in the past have never strayed from reality and nature and so all aspects of African culture was in harmony with humanity. No true Black artist to-day should allow himself to fall into the abyss of abstraction prevalent in the white exploitative society. If the artist is the mirror of his times, then the Black artist must draw heavily on Ancient African culture as his basis to project a new value system for blacks. And while the white artist persist in the abstraction of "art for art sake", the Black counterpart must adhere to the valid principles that art must be based foremost on a relevant meaning to the communities of Black people, for to Africans, art must never be separated from economics, politics, social relations, and all other aspects of our life. A Black artist to put it simply must have a message, or else he is nothing but an entertainer, and to-day Black people cannot afford the luxury of just being entertainers.

It is within this context that the movie "Cotton comes to Harlem" and its Black producers must be viewed for the art itself cannot be separated from the artists, since they reflect each other. As is obvious from the title the movie was shot in Harlem and credit must be given to the producers for the one and only positive aspect of the movie; they were able to capture the peculiar beauty and richness (not in the material sense) of Harlem. The colour, overwhelming imagination, humour, gaiety, love, the sorrow, the balance and rhythm, the artistry, the open down-to-earth attitudes, the selflessness, all of which Harlem abounds. It's that unique beauty which is surrounded by so much ugliness typical of this 'ghetto', and this beauty was mainly brought out, ironically enough, not by the main actors but by the faceless supporting cast who just allowed themselves to be everyday Harlemites. This beauty was portrayed so vivdly that one found oneself even accepting and identifying with the side-walk bums, hustlers and petty criminals rather than with main actors.

Everything else about this movie is negative. The main actors especially the two detectives "Grave Digger Jones" and "Coffin Ed Johnson" were the usual "James Bond" hot-tempered -trigger - happy - license - to - kill types, so unreal and meaningless that they bore you to death. Why should Black producers to-day find themselves in such an old beaten-up abstract bag - like James Bond syndrome, which even white people are rapidly becoming sick of is beyond our imagination. And what light does this throw on the producers themselves is another matter but it leaves one to wonder if the movie "Putney Swope" was really in fact correct in projecting that Black people would make exactly the same mistakes as white people, after our liberation has succeeded.

Then there is the out-dated sterotype "nigger-preacher - con man" who plans with white people to rob Black people under the disguise of a "back-to-Africa campaign - this type went out with the zoot suit. What at this stage in our struggle about a Black artist-producer perpetuate Black deceiving Black? The whole story itself is based on the old abstraction, the goodies get the baddies - when in fact we all know that wrong and right are defined by those who have the power to do so, and all our lives we have been victims termed criminals and vice-versa, while the true 'baddies' prosper. No sense portraying a criminal or threacherous "nigger" unless he is placed in the correct perspectives. Ironically within the story itself, there is a girl dancer - an artist, who casts aside in disgust all the typical plumes and decorations of the Paris type can-can girls, demanding to do an act relevant to her own people. It is here that the biggest disappointment comes for the act turns out to be a sexy provocative dance on top of a bale of cotton in which a huge sum had originally been hidden - where was the relevance, except for the fact that Blacks were once cotton pickers a long time ago, but nothing positive was projected based on this topical fact. Who ever heard of negative relevance? This girl artist on a bale of cotton, from which incidentally the movie got it's name, becomes then symbolic of the artist-producer, she is then a microcosm of the whole production for she, in the story, did exactly what the producers generally did disappoint. Re-asses yourselves Black "Hollywoodians" you now have a concrete social convention upon which to make this re-assement, so please get with it. When next we need entertainment we might as well try 'Amos an Andy'.

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